

The Dinájpur Copper-Plate Inscription of Mahípála.—By PROFESSOR
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Some time in 1886 the Society before which I have the honour to lay this short paper received from Mr. Giridhari Basu, Deputy Inspector of Schools at Dinájpur, several rubbings of a newly discovered copper-plate inscription. They were submitted to the late Dr. Rájendralála Mitra, who pronounced the find an important one, but was prevented by the state of his eyes from attempting a decipherment. About six months ago the same rubbings were sent by Dr. Hoernle to myself, with an invitation, if possible, to edit the inscription for the Society. In now complying with Dr. Hoernle's request, I may well say that this new Dinájpur copper-plate is indeed of great value, because, together with the Society's Ámgáchhí plate of which I owe an excellent impression to Mr. Fleet, it settles beyond dispute the line of succession of the so-called Pála dynasty of Bengal, from Náráyaṇapála down to Vighrahapála III. The new plate, it is true, in its historical portion contains nothing which is not in the Ámgáchhí plate ; but it enables us to read what before in that plate was illegible, just as the Ámgáchhí plate supplies much of what would otherwise be doubtful or illegible in the Dinájpur plate. And having carefully compared both plates, I may state with confidence that, beginning from Náráyaṇapála, the line of Pála kings was as follows :—

- (1.) Náráyaṇapála.
- (2.) His son Rájyapála.
- (3.) His son Gopála II.
- (4.) His son Vighrahapála II.
- (5.) His son Mahípála.
- (6.) His son Nayapála.
- (7.) His son Vighrahapála III.

Of these, Náráyaṇapála is the donor in the Society's Bhágálpur plate, Mahípála the donor in this new Dinájpur plate, and Vighrahapála III. the donor in the Ámgáchhí plate.

Like the two other plates, the new Dinájpur plate is a single one, measuring about 1' broad by 1' 2½" high. It is surmounted by a highly wrought ornament, fixed on the upper part and advanced some distance on the plate, and apparently containing, within a circle, about 2¾" in diameter, the word *S'ri-Mahípáladevasya*. The plate is inscribed on both sides, the front containing 34, and the back 28 lines of writing. On the front down to line 13, and on the whole of the back the writing is generally well preserved ; but the middle of the front all the way down below line 13 has suffered much from corrosion, so that many *aksharas*

have become more or less illegible. Besides, two *aksharas* are entirely gone at the lower proper right corner, where the plate is damaged. The engraving apparently is deep and carefully executed; it was done by the artisan Mahídhara, an emigrant from the village of Posalí (line 62), the father of the artisan *S'asídeva* who engraved the Āmgáchhí plate. The size of the letters is about $\frac{5}{16}$ ". The characters are the kind of Nágari which about the 10th and 11th centuries appears to have been current in the eastern part of northern India, and one peculiar feature of which is, that *r*, preceding another consonant, is ordinarily denoted, not by the superscript sign, but by a short line, sideways attached to the upper right side of the following consonant. Essentially the same alphabet is employed in the Mungir copper-plate of Devapála, in the Budál pillar inscription of which I owe an impression to Dr. Burgess, and in some of the Gayá inscriptions. The language of our inscription is Sanskrit. Lines 1–24, with the exception of the introductory *om svasti*, and lines 54–62 are in verse; the rest is in prose. As regards orthography, *b* is throughout denoted by the sign for *v*, and the dental sibilant is occasionally employed instead of the palatal, and the palatal instead of both the dental and the lingual sibilants.

The inscription is one of the devout follower of Sugata (Buddha), the *Paraméśvara Paramabhāṭṭāraka Mahárájádhirája Mahípáladeva*, the successor of the *Mahárájádhirája Vighrapáladeva* (l. 30). From his residence at Vi[lá]sapura¹ (l. 29), Mahípáladeva informs the officials and people concerned that, to increase his parents' and his own merit and fame and to please the holy Buddha (l. 46), after bathing in the Ganges at the time of a *Vishvasamkránti*² (ll. 49 and 50), he has given the village of Kuratapalliká (exclusive of the part called Chútapalliká),—a village in the Gokaliká *maṇḍala* of the Koṭívarsha *vishaya* of the Puṇḍravardhana *bhukti*³ (ll. 30 and 31),—to a learned Bráhman, the *bhāṭṭaputra* Kṛishṇádityaśarman, a son of the *bhāṭṭaputra* Madhusúdana and son's son of the *bhāṭṭaputra* Rishikeśa,⁴ of the Párásara *gotra* and with the *pravara* S'akti, Vaśishṭha and Parásara, an inhabitant of the village of Chavaṭi, to where he or his ancestors had migrated from the village of Hastipada (ll. 47–49). The king moreover appeals to his

¹ The second *akshara* of this name is indistinct in the rubbings.—A different place is mentioned in the Āmgáchhí plate; but it is not Mudgagiri.

² *i. e.*, either the Mesha- or the Tulá-samkránti.

³ The Koṭívarsha *vishaya* and Puṇḍravardhana *bhukti* are mentioned similarly in the Āmgáchhí plate.

⁴ So the name is given in the plate. The correct spelling would be Hrishíkeśa. The plate also mentions the Veda and *śákhá* of the donee, but the words for both are illegible.

successors to respect this grant, and commands the villagers to make over to the donee all due taxes and shares of the produce (ll. 50–53).

The wording of the prose passage (ll. 24–53) of which the preceding is an abstract agrees most closely with the phraseology of the Bhágálpur plate.⁵ The royal residence of Vi[lá]sapura and Mahípáladeva himself are described exactly as Mudgagiri and Náráyaṇapáladeva are in the other plate. And the long line of officials enumerated, the qualifications of the village granted and the exhortation to future rulers, etc. are almost identical in both plates. A difference which may be pointed out is that, while in the present inscription, just as in the Ámgáchhí plate, the donation is made to please the holy Buddha, in the Bhágálpur plate Náráyaṇapála, though also described as a devout follower of Sugata, professes to please the holy Śiva and actually makes his gift in favour of that deity.

As is the case in the other inscriptions, this grant was dated (in line 53) in regnal years; but the figures for the year and day and the name of the month are illegible in the rubbings. The date is followed (in lines 54–61) by seven of the usual benedictive and imprecatory verses of which five occur also in the Bhágálpur plate, while all are given, in the same order, in the Ámgáchhí plate. And these again are (in line 61) followed by another verse which records that the *dútaka* for this grant was the minister *Bhaṭṭa Vámana*. The inscription closes with a verse containing the name of the engraver which has been already mentioned above.

I have reserved for the end my account of the introductory poetical part of the inscription (lines 1–24), which gives the genealogy of the Pála princes from Gopáladeva I. to the ruling prince Mahípáladeva. It consists of twelve verses.⁶ Verses 1–5 are identical with the verses 1, 2, 4, 5 and 7, and the sixth verse is a slightly altered version of verse 10, of the Bhágálpur plate. And the genealogy furnished by these six verses undoubtedly is, as Dr. Rájendralála Mitra and Dr. Hultzsch have put it:—

- | | |
|----------------|------------------|
| 1. Gopála. | |
| ┌───────────┐ | |
| 2. Dharmapála. | Vákpála. |
| └───────────┘ | |
| 3. Devapála. | Jayapála. |
| | 4. Vighrapála. |
| | 5. Náráyaṇapála. |

⁵ See Dr. Hultzsch's edition in the *Indian Antiquary*, vol. XV, p. 304.

⁶ All the verses occur in the Ámgáchhí plate.

I am aware that, as regards Devapála, this statement of the relationship of the earlier Pála princes does not agree with the account of the Mungir copper-plate⁷ which makes that prince (not the nephew, but) the son of Dharmapála and his queen, a Ráshtrakúṭa princess; but I see no way of reconciling the difference. Considering that the Mungir grant was issued by Devapála himself, it is more than probable that what is stated in it is correct, and that the other inscriptions in this particular are wrong.

Having brought down the genealogy to Nárāyaṇapála, our inscription proceeds as follows:—

(Verse 7.) ‘His (*i. e.*, Nárāyaṇa’s) son was the protector of the middle world, the illustrious Rájya-pála, whose fame is proclaimed by water-tanks as deep as the sea and by temples the walls of which equal the noblest mountains.

(8.) As the store of light proceeds from the eastern mountain, so sprang from that king of the east a son, born from his fortunate queen,⁸ a daughter of the high (*tuṅga*) high-crested (*uttuṅga-maṇḍi*)⁹ moon of the Ráshtrakúṭa family,—the illustrious Gopáladeva, who long was the sole lord of the earth, gaily clad by the four oceans which are lustrous with many precious stones.

(9.) Him, richly endowed with the qualities of a king, the fortune of regal power,—energy, good counsel and majesty,—worshipped as her lord, dear and attached to him, and serving the earth like a fellow wife.

(10.) From him sprang in the course of time, augmenting the innumerable blessings of his parent, Vighrahapáladeva, who, dear to all, stainless and versed in every art, when he arose, alleviated like the moon¹⁰ the distress of the world.

(11.) When the huge elephants of his army had drunk pure water in the water-abounding eastern land, and had roamed about at will in the sandal forests at the foot of the Malaya range, they like clouds took possession of the ridges of the snowy mountain, cooling the trees with showers of drizzling rain.¹¹

⁷ See the lithograph in the *Asiatic Researches*, vol. I, p. 123, plate I, line 14.

⁸ Or *Bhāgyadeví* may be the proper name of the queen.

⁹ Undoubtedly the writer, by the words *tuṅgasyottuṅgamaṇḍi*, means to suggest the name of the Ráshtrakúṭa king spoken of; or he may even have used *Tuṅga* as a proper name, for *Jagattuṅga*. I understand the prince referred to to be the Ráshtrakúṭa Jagattuṅga II., who must have ruled in the beginning of the 10th century A. D.—See Fleet’s *Dynasties of the Kanarese Districts*, p. 36; and Bhandarkar’s *Early History of the Dekkan*, p. 53.

¹⁰ The epithets of the king may, of course, in different senses be applied also to the moon.

¹¹ *Viz.*, the water discharged from the elephant’s trunks.

(12.) From him has sprung the protector of the earth, the illustrious Mahípáladeva. In the pride of his arm having slain in battle all opponents, and having obtained his father's kingdom which had been snatched away by people having no claim to it, he has put down his lotus-foot on the heads of princes ?

Comment on these verses appears unnecessary. I will only say that exactly the same verses occur also in the Ámgáchhí plate, with this difference only that verse 11 in that other plate is applied to Mahípáladeva's grandson Vighrahapáladeva III. For the Ámgáchhí plate carries the genealogy two generations further than our Dinájpur plate, in two verses which I would venture to read and translate thus :—

त्यजन्दोषासङ्गं शिरसि कृतपादः क्षितिभृतां

वितन्वन्सर्वाणाः प्रसभमुदयाद्रेरिव रविः ।

हृतध्वान्तः खिग्धप्रकृतिरनुरागैकवसति-

स्ततो धन्यः पुण्यैरजनि नयपालो नरपतिः ॥

पीतः सज्जनलोचनैः स्मररिपोः पूजानुरक्तः सदा

संग्रामे चतुरोऽधिकञ्च हरितः कालः कुले विद्विषाम् ।

चातुर्वर्ण्यसमाश्रयः सितयणःपुञ्जैर्जगद्रञ्जय-

ज्श्रीमद्विग्रहपालदेवन्टपति[र्जज्ञे ततो धामभृत्] ॥

'From him, (*i. e.*, Mahípáladeva), in consequence of his religious merits, was born the fortunate prince Nayapála. Renouncing the attachment to sin, putting down his foot on the heads of princes, eagerly fulfilling all desires, free from mental blindness, beloved by his subjects and the one home of affection,—he was like the sun which, when it rises above the eastern mountain, moves away from the night, touches with its rays the tops of mountains, opens up quickly all the quarters, drives away darkness, and is pleasant and red.

'From him is born the illustrious prince Vighrahapáladeva, full of majesty. Eagerly gazed at by good men, always anxious to worship Smara's enemy, expert in battle even more than Hari, a god of death for the clan of his enemies, and a supporter of the four castes, he pleases the world with the abundance of his bright fame.'¹²

¹² I am unable, in my translation, to do justice to this verse. Vighrahapála, yellow (*píta*), red (*rakta*), green (*harita*), and black (*kála*), and thus the substratum of four colours (*cháturvarṇya*), yet pleased the people by his white colour.

TEXT.¹³

FRONT.

- L. 1 [ओं]¹⁴ स्वस्ति । ¹⁵मैत्रीं कारुण्यरत्नप्रमुदि-
 2 तहृदयः प्रेयसीं सन्दधानः सम्यक्स्वो(स्वो)धिवि-
 3 द्याण(स)रिदमलजलक्षालिताज्ञानपङ्कः । जि-
 4 त्वा यः [का]मकारिप्रभवमभिभवं शाश्वती-
 5 म्नाप शान्तिं स श्रीमान्लोकनाथो¹⁶ जयति द-
 6 श्वाव(ब)लोऽन्यश्च गोपालदेवः ॥ ¹⁷लक्ष्मीजन्मनि-
 7 केतनं समकरो वोढुं क्षमः क्षामरं पक्षच्छेदभयादुपस्थितवतामेका-
 8 श्रयो भूभृताम् । मर्यादापरिपा-
 9 लनैकनिरतः शौर्यालयोऽस्मादभूद्गुग्धाम्भोधिविलासहासिमहिमा श्री-
 10 धर्मपालो नृपः ॥ रामस्येव
 11 गृहीतसत्यतपसस्तस्यानुरूपो गुणैः सौमित्रैरुदपादि तुल्यमहिमा वाक्-
 12 पालनामानुजः । यः श्रीमान्न-
 13 यविक्रमैकवसतिभ्रातुः स्थितः शासने शून्याः शत्रुपताकिनीभिरकरो-
 14 देकातपक्षा दिशः ॥ ¹⁸तस्मा-
 15 दुपेन्द्रचरितैर्जगतीं पुनानः पुत्रो व(ब)भूव विजयी जयपालनामा ।
 16 धर्मद्विषां शमयिता युधि देवपाले यः
 17 पूर्वजे भुवनराज्यसुखान्यनैषीत् ॥ ¹⁹श्रीमान्विग्रहपालस्तत्सूनुरजातशत्रु-
 18 रिव जातः । शत्रुवनिताप्रसाध-

13 From the rubbings.

14 This sign of ओं is preceded by the *akshara* नि, which is also put at the end of the first line, after प्रमुदि. The same *akshara* नि is also engraved in the upper right and left corners of the Bhágálpur plate, and it appears to be similarly employed in the Ámgáchhí plate. I am unable to explain its meaning.

15 Metre, Sragdhará.

16 Read श्रीमाँज्ञां

17 Metre, Sárdúlavikrídita ; and of the next verse.

18 Metre, Vasantatilaká.

19 Metre, Áryá.

- 13 नविलोपिविमलासिजलधारः ॥ ²⁰दिक्पालैः क्षितिपालनाय दध[तं
देहे] विभक्तान्गुणान्²¹ श्रीमन्तञ्जन-
- 14 याम्ब(म्ब)भूव तनयं नारायणं स प्रभुम् । यः क्षोणीपतिभिः शिरो [मणि-
रुचास्त्रिष्टाङ्गि]पीठोपलं न्यायो-
- 15 पात्तमलञ्चकार चरितैः स्वैरे[व धर्मासनम्] ॥ ²²तोया[श]यैर्ज्वलधि-
[मूल]गभीरगर्भैर्देवालयैश्च
- 16 कुलभूधरतुल्यकक्षैः । विख्यातकीर्तिर[भव]त्तनयश्च तस्य श्रीराज्यपाल
इति मध्यमलोकपालः । ²³तस्मा-
- 17 तूर्वक्षितिध्रान्निधिरिव महसां [राष्ट्र]कूटा[न्व]येन्दोस्तुङ्गस्योत्तुङ्गमौले-
र्द्विहितरि तनयो भाग्यदेव्यां प्र-
- 18 सूतः । श्रीमान्गोपालदेवश्चिरतरम[वनेरेक]पत्न्या इवैको भर्ताभून्नैक-
[रत्नद्यु]तिखचितचतुःसिन्धु-
- 19 चित्रांशुकायाः ॥ ²⁴यं स्वामिनं राजगुणैरनूनमासेवते चा[रुतरा]नुरक्ता ।
उत्साहमन्त्रप्रभुशक्तिलक्ष्मीः पृथ्वीं स-
- 20 पत्नीमिव शीलयन्ती ॥ ²⁵तस्माद्द्व(द्)भूव सवितु[र्वसुकोटिवर्धी] काले]न
चन्द्र इव विग्रहपालदेवः । विश्व ?]प्रिये-
- 21 ण विमलेन कलामयेन येनोदितेन दलितो [भुवन]स्य तापः ॥ ²⁶[देशे
प्राचि] प्रचुरपयसि स्वच्छमापीय तो-
- 22 यं स्वैरं भ्रान्त्वा तदनु मलयोपत्यकाचन्दनेषु [।] द्वात्वा [सान्द्रैस्तरुषु
जडतां] शीकरैरभ्रतुल्याः प्रालेया[त्रे]-
- 23 : कटकमभजन् यस्य सेनागजेन्द्राः ॥ ²⁷हतस[कल]विपक्षः सङ्गरे [वा-
(वा)ङ्ग]दर्पादनधिकृतविलुप्तं राज्यमा-

²⁰ Metre, Sárdúlavikrídita.

²¹ This is the reading of the Amgáchhí plate also. Read णाञ्जरी.

²² Metre, Vasantatilaká.

²³ Metre, Sragdhará.

²⁴ Metre, Indravajrá.

²⁵ Metre, Vasantatilaká.

²⁶ Metre, Mandákrántá. In the Amgáchhí plate this verse occurs in the description of Vigráhápáladeva III. (lines 19 and 20).

²⁷ Metre, Málíní.

- 24 साद्य पित्र्यम् । निहितचरणपद्मो भूभृतां मूर्ध्नि तस्मादभ[वदवनि]पालः
श्रीमह्नीपालदेवः । स ख-
- 25 लु भागीरथीपथप्रवर्त्तमान[नानाविध]नौ[वा]टकसम्पादितसेतुव(ब)न्ध-
निहितसै(ग्नै)लसि(ग्नि)खरश्रेणीविभ्रमा-
- 26 त् । ²⁸निरतिशयघनघनाघनघटाश्यामायमानवासर[लक्ष्मी]समारब्ध(व्य)-
सन्ततजलदसमयसन्देहात् ।
- 27 उदीचीनानेकनरपतिप्राभृतीकृता[प्र]मेयहयवाहिनीखरखुरोत्खातधू-
लीधूसरितदिगन्तरा-
- 28 लात् । परमेश्वरसेवासमायाताशेषजम्बु[म्बु]द्वीपभूपालानन्तपादातभर-
नमदवनेः । वि[ला?]सपुरसमा-
- 29 वासितश्रीमज्जयस्कन्धावारात् । परमसौगतो महाराजाधिराजश्रीवि-
ग्रहपालदेवपादानुध्यातः पर-
- 30 मेश्वरः परमभट्टारको महाराजाधिराजः श्रीमान्मह्नीपालदेवः कुशली ।
श्रीपुण्ड्रवर्द्धनभुक्तौ । कोटीव-
- 31 र्षविषये । गोकलिकामण्डलान्तः पातिस्वसम्ब(म्ब)[द्वावि]च्छिन्नतलोपेत-
चूटपल्लिकावर्जितकुरटपल्लि-
- 32 काग्रामे । समु[प +]गताशेषराजपुरुषान् । राजराजन्यक । राजपुत्र ।
राजामात्य । महासान्धिविग्रहि-
- 33 क । महाज्ञपटलिक । महाम[न्त्रि]²⁹ । महासेनापति । महाप्रति-
हार । दौःसाधसाधनिक । महा[द]ण्डना-
- 34 [यक]³⁰ । महाकुमारामात्य । राजस्थानीयोपरिक । दाशापराधिक ।
चौरोद्धरणिक । दाण्डि[क] । [दा]ण्डपा-

²⁸ Here and below many of the signs of punctuation, which it is unnecessary to point out separately, are superfluous.

²⁹ This appears to be engraved, but the Bhāgalpur and Āmgāchhī plates have महासामन्त instead.

³⁰ These *aksharas* are almost entirely broken away.

BACK.

- L. 35 [शि]क । सौ(शौ)ल्लिक । गौल्लिक । क्षेत्रप । प्रा-
 36 न्तपाल । कोट्टपाल । अङ्गरत्त । तदायु-
 37 क्तविनियुक्तक । हस्त्यश्वोद्धनौव(व)लथा-
 38 एतक । किशोरवडवागोमहिष्यजावि-
 39 काध्यत्त । दूतप्रेषणिक । गमागमिक ।
 40 अभित्वरमाण । विषयपति । ग्रामपति । [तरि]क । गौड । मालव ।
 खस । ह्यण । कुलिक । कर्साट । ला[ट ।]
 41 चाट । भट । सेवकादीन् [।] अन्यांश्चाकीर्त्तितान् राजपादोपजीविनः
 प्रतिवासिनो ब्रा(ब्रा)ह्मणोत्तरांश्च । महत्त-
 42 मोत्तमकुटुम्बि(म्बि)पुरोगमेदान्ध्रचण्डालपर्यन्तान् । यथार्हं मानयति ।
 वो(वो)धयति । समादिशति च विदित-
 43 मस्तु भवतां । यथोपरिलिखितोऽयं ग्रामः खसीमाटणयूतिगोचरपर्यन्त-
 सतलः । सोद्देशः साम्रम-
 44 धूकः । सजलस्थलः । सगर्त्ताघरः । सदशापराधः । सचौरोद्धरणः ।
 परिहृतसर्वपीडः । अचाट-
 45 भटप्रवेशः । अकि[च्चिद्गाह]:³¹ । समस्तभागभोगकरहिरण्यादिप्रव्याय-
 समेतः । भूमिच्छिद्रन्या-
 46 येन । आचन्द्रार्कक्षितिसमकालम् । मातापित्रोरात्मनश्च पुण्ययसो-
 (शो)भिवृद्धये । भगवन्तं वु(बु)द्धभट्टार-
 47 कमुद्दिश्य । परास(श)रसगोत्राय । शक्ति । वशिष्ठ । परास(श)र-
 प्रव[राय ।] . . . [द ?]सत्र(ब्र)ह्मचारिणे । वाज-
 48 . शाखाध्यायिने । मीमान्साव्याकरणतर्कविद्याविदे³² । हस्तिपदग्राम-
 विनिर्गताय । चवटिग्रामवास्तव्या-

³¹ The Bhāgalpur and Amgāchhi plates have अकिच्चिन्प्राद्यः

³² Read मीमांसा.

- 49 य । भट्टपुत्ररिषिकेशपौत्राय । भट्टपुत्रमधुश्रू(सू)दनपुत्राय । भट्टपुत्र-
[कृष्णादि]त्यस(श)र्म्मणे विशु(घ)वसंक्रा-
- 50 न्तौ विधिवत् । गङ्गायां स्नात्वा शासनीकृत्य प्रदत्तोऽस्माभिः । अतो
भवद्भिः सर्वैरेवानुमन्तव्य-
- 51 म् । भाविभिरपि भूपतिभिः । भूमेर्दानफलगौरवात् । अपहरणे च
महानरकपातभयात् ।
- 52 दानमिदमनुमोद्यानुपालनीयम् । प्रतिवासिभिश्च क्षेत्रकरैः । आञ्जा-
श्रवणविधेयीभूय यथाकालं
- 53 समुचितभागभोगकरहिरण्यादिप्रत्यायोपनयः कार्य इति ॥ सम्बत् . . .
[न ?]दिने .³³ भवन्ति चात्र
- 54 धर्म्मानुश(शा)सिनः श्लोकाः ॥ ³⁴व(ब)द्धभिर्व्वसुधा दत्ता राजभिस्सगरा-
दिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य
- 55 तदा फलम् ॥ भूमिं यः प्रतिगृह्णाति यश्च भूमिं प्रयच्छति । उभौ तौ
पुण्यकर्म्मणौ नियतं स्वर्गगामिनौ ॥
- 56 गामेकां स्व[र्म्मा]मेक[ञ्च] भूमेरप्यर्द्धमङ्गुलम् । हरन्नरकम(मा)याति
यावदाहृतसंज्ञवम् ॥ षष्टिं [वर्ष]सहस्रा-
- 57 णि स्वर्गे मोदति भूमिदः । आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥
स्वदत्ताम्परदत्तां वा यो हरेत्
- 58 वसुन्धराम् । स विष्ठायां क्रि(कृ)मिर्भूत्वा पितृभिः सह पचते ।
³⁵सर्व्वानेतान् भाविनः पार्थिवेन्द्रान् भूयो भू-
- 59 यः प्रार्थयत्येष रामः । सामान्योयं धर्म्मशे(से)तुर्नृपाणां काले काले
पालनीयो भवद्भिः ॥ ³⁶इति कमलद-
- 60 लाम्बु(म्बु)विन्दुलोलां श्रियमनुचिन्त्य मनुष्यजीवितञ्च । सकलमिदमुदा-
हृतञ्च व(बु)द्धा न हि पुरुषैः परकीर्त्त-

³³ The figures for the year and day and the name of the month are entirely illegible in the rubbings.

³⁴ Metre, S'loka (Anushtubh); and of the next four verses.

³⁵ Metre, S'áliní.

³⁶ Metre, Pushpitágrá.

- 61 यो विलो[प्याः] ॥ ³⁷श्रीमहीपालदेवेन [द्विजश्रेष्ठोप ?]पादिते । भ[ट्ट]-
श्रीवामनो मन्त्री शासने दूतकः द्यतः ॥
- 62 [पोस]³⁸लीग्रामनिर्यात . . . दित्य[सूनुना] । इदं शासनमुत्कीर्णं
श्रीमहीधरशिल्पिना ॥

Some of the Muhammadan Coins collected by the Afghán Boundary Commission from an historical point of view.—By MAJOR H. G. RAVERTY.

I beg to be allowed to offer a few remarks on the coins procured by the Afghán Boundary Commission, described by Dr. A. F. Hoernle, the Supplementary No. IV of 1889 of the Society's Journal having just reached me.

I do not pretend to a knowledge of numismatics, but of history: my object here is to clothe these dry bones with a short account of some of the chief events in the lives of those rulers in whose names they were coined; and even from this, brief as it is, we shall again have a proof that truth is often stranger than fiction, and we shall find that there is more connection between some of these rulers in their lives and misfortunes than might be expected.

The coin, serial number 41, which has been described as of "'Alá-ud-dín Muhammad *bin* Takash," belongs really to his father, who ascended the throne of *Khwarazm* in Rabi'-us-Şání, 569 H. (1173-74, A. D.), and died in the middle of *Shawwál*, 596 H. (1199 A. D.); for if the inscription be read, we shall find that it is "Us-Sultán-ul-A'zam, 'Alá-ud-Dunyá wa ud-Dín, ABÚ-L-MUZAFFAR, TAKISH, *bin* *Khwarazm* *Sháh*.* He obtained possession of *Nishápúr*, the capital of Mu'ayyid-i-A'inah-dár's territory, mentioned farther on, in 569 H. (1173-74 A. D.).

That it is a mistake to call this a coin of 'Alá-ud-Dín Muhammad may be seen from the following coin 44, which bears this inscription, "Us-Sultán-ul-A'zam, 'Alá-ud-Dunyá wa ud-Dín, ABÚ-L-FATH, MUHAMMAD, *bin* us-Sultán Takish." The title, *Abú-l-Muzaffar*, being that of *Takish Khán*, and *Abú-l-Fath*, that of the son. The other title, 'Alá-ud-

³⁷ Metre, *Sloka* (Anushtubh).

³⁸ The *aksharas* in brackets are illegible here; but the word *पोसलीग्राम* is quite clear in the *Amgáchhí* plate.

* See *Tabakát-i-Násirí*, pp. 239—244.